

as A Godly lear=  
ned and fruitfull Ser=  
mon:

*Made upon the fourteenth of  
Iohn in which is plainly set  
foorth the true looue of Christ, the markes  
whereby the Children of God are  
knowen and the commoditie which  
that looue bringeth.*

*By D.S. 1584.*

(. . .)

*Iohn, 15. 13.*

¶ Christ so deerely looued vs that he gaue  
his life for vs.

AT LONDON  
¶ Printed for Iarath Iames,  
and Thomas Lawe and, are to be solde  
in newgate market ouer against  
Christe Chvrch gate.

And Godly

and  
more

Made upon the  
John in which is  
to the the house of  
whereby the children of  
between and the common  
that have done  
to the same

John 17.13

to the house of  
to the house of



AT LONDON

Printed for James James

and Thomas Lawrence, at the sign

in the market over against  
St. Pauls Church gate

To the right Woorshipfull Str  
William Pelham Knight, Leif-  
tenant of the Queenes Maiesties Or-  
denaunce, your servant, Iohn Iordan  
willeth in this lyfe, health and prof-  
peritie with eternall felicitie

in Christ Iesus



Sit plealeth the Lord of  
his vnsearchable widsom  
to plant in you the glif-  
tering beams of his gol-  
pell, and to heaped vpon  
you, as wel his blessinges  
for your body in this lyfe, as also endew-  
ed you with his feare and loue, that your  
soule may attaine to the everlasting life.  
So it hath pleased him also to ordaine the  
meanes that the same may be continued  
in you to the end: namely by his secret  
gift of grace, by his loue poured in yo-  
ur hart, and by the pure preaching of his  
woord vnder so gracious a Prince, whose  
looue hath a long time shined, in this  
realme of peace of plenty, to the terror  
of the blinde thirsting Papists our dayly  
aduersaries. So that you may say with the  
children of God, Blessed are that people,

A iii.

which

## The Epistle

which liue in his feare: Yea blessed are the people whose God is the Lord and liue in his loue. Of which loue this Sermon (heere Dedicated to your worship) largely and learnedly entreateth, the author not known vnto mee: but the excellencie thereof caused me to put it in print, that all that liue in the loue of God, might bee partakers of so good a worke. Herein is set foorth the frutes of true faith, the vanitie of worldly wealth, the corruption of couetousnes, the greatness of our finnes, the punishment due thereunto, and the meanes whereby wee may be deliuered from the same, being a loadestone to direct our doings, from the rankor of couetousnes, to bring vs to godlines. Wherefore Saint Paule, to withdrawe vs from it, saith, godlines is great riches, wee brought nothing into this world, and certainly wee shall carry nothing with vs, wherefore while we haue foode and raiment let vs be content therewith: and Saint Mathew writeth that if all men will seeke the kingdome of God and the righteousnes thereof, they shall not want, but shall haue all thinges cast vnto them from aboue. For if wee haue to maintaine vs in this life and cast  
our



*Dedicatorie.*

care on heavenly thinges, wee shall posses heauen, & raigne with Christ foreuer.

Wherefore Maister Caluin, vpon Paule to Timothy, saith. They that measure their religion by riches are heere taught that onely religion is the true riches. Wherby it appeareth that there is nothing more necessarie and needfull vnto the Saluation of a Christian then the knowledge, zeale, and looue of God and his religion. This bold attempt I doo offer vnto your worship as a true argumēt of my duetifull minde, & not as a meane to you (now earnest in religion,) but vnto one of whose looue and godly zeale, in that behalfe I haue, all ready had sufficient triall. Beseeching therefore that by your worships well accepting it at my hand (though out of anothers mans caske) it may be the better, lyked, accepted and followed, of them that endeouour themselves to liue in the looue of our onely Saviour. In which looue the Lord of his great mercy, cōtinue your good worship, my very good Lady & your whole families and that all which be partakers of his feare and looue may bee inheritours of his euerlasting kingdome.

Your worships humble Seruant alwaies  
to commaund Iohn Iordan,

If any man loue me, hee wil keep my  
word and my Father wil loue him, &  
we wil come vnto him, and will  
dwell with him. John. 14.

I have in this present text of holie  
Scripture, three necessary braunches to  
intreat of offered vnto me.

First I minoe (God permitting) to en-  
treat of that loue which the children of  
God dutifullly owe vnto Iesus Christe,  
their alone God and Saviour.

Secondly, my purpose is likewise to  
shew how, and by what meanes, the said  
children of God may be knowne to loue  
Christ Iesus, as they ought to doe namely  
in keeping his word.

The third setteth forth the vtilitie, pro-  
fit and commodity, which hapeneth vnto  
that man which rightly loueth Christ and  
keepeth his word, namely, not onely, that  
God the Father will loue him, but also  
that the whole Trinity will come vnto  
him, and dwell with him.

# The Sermon



He mindes of Gods cho-  
se people, haue neuer any  
peace or quietnes in the  
which they may stay them  
selues vntill they feel them  
selues vnited vnto Christ, by meanes of a  
perfit and stayed faith, with a full confi-  
dence in him and a burning loue toward  
him. Augustine therfore hath aptly said, Augustine.  
that loue is a certain coupling of y<sup>e</sup> loue  
with the beloued, which saying of Augu-  
stine may be approued true, by the testi-  
monie of S. Iohn in his first Epistle and 1. Iohn 4.  
fourth chapter where he saith. That God  
is charity, and he that dwelleth in charity  
dwelleth in God, and God in him. Be-  
tween the which words, charity and loue  
in this place, and many moze of the holy  
scriptures, I take to be no difference.

Which loue of God is powred into the  
harts of Gods children, by the holy spi-  
rite of God, by the means of Christe, for  
the spirit of loue was longingly giuen vn-  
to Christe vnto this end, that he shoulde  
powre it into his members.

And although the same loue, in the chil-  
dren of God is vnperfit during this theye

A v.

mostall

## The Sermon.

moztall life (because of sinne) yet is it acceptable vnto God, for that they by fayth are made members of Christe.

**The manner and order of which loue,** is explicated and set forth, as wel by that servant of God, Moyses in y<sup>e</sup> Booke called Deutronomium, & first Chapter in these wordes: Thou shalt loue the Lorde thy God, with all thy hart, with all thy soule, and with all thy might: as also the very same wordes, reherled or rather confirmed by our saviour Christe, in the 22. Chapter written by S. Mathewe.

To loue God with all thine hart, is to take diligent heed, that thine hart be not inclined to the loue of any thinge, moze then to the loue of thy God: To loue him with all thy soule, is to stay the trust of thy saluation: and safety of thy soule, onely on Iesus Christe the sonne of God To loue him with all thy might, is to apply all thy senses, to the setting forth of his honour and glory. For seeing we be wholly his, he will haue vs holy to loue him.

I graunt there are things in this world that may kinde our minds and affectiōs to loue thē, for there be woꝛldly honours,  
the

Deu. 6.

Math. 22

## The Sermon.

the glittering golde, the glistering plect-  
ous stones, the beuty of mankinde, the ex-  
cellent colours of apparelles and cloth, the  
sweet odors of herbes and perfumes, the  
delectable harmony of Instruments and  
Musique, Widdowes, our wities, children pa-  
rents and friends. But if man let his  
loue & affection to any one of these things,  
eyther his minde will quickly be changed  
to delight in some other thing, eyther els  
the thing which beloued, will some tyme  
away, and come to nothing. And so in ouer  
much loouing of any these thinges, make  
himselfe vnfit to be looued of God: accord-  
ing to the saying of our Saviour Christ  
Qui amat Patrem aut matrem plusquam

Math. 10.

me, non est me dignus: et qui amat filium  
aut filiam (supra me, non est me dignus.)  
He that loueth father or mother (sayth  
our Saviour) more then mee, is not wor-  
thy of mee. And he that loueth Sonne or  
daughtermore then mee, is not worthy of  
mee.

If thou wilt therefore loue any of  
the creatures of G D D. A man loue  
them but as thinges subiecte vnto thee;  
as a gift of thy freende, as a benefite  
of the L D R D, as a pledge of thy spouse  
which

## The Sermon: I

which spouse of thine hath the most beauty  
of all things, thou seest not his face, but  
he seeth thee continually, and although he  
hath not presented himself vnto thee in vi-  
sible forme, yet hath he sent thee sundry  
gifts as pledges of his love towards thee  
he hath not onely granted thee thy be-  
ing, but to bee, after this life is ended.

Beholde also this whole world, and see  
if there be any thing in it, that is not crea-  
ted for thine use and service. The whole  
course of nature directeth it self to this end  
that thou maist haue profit thereby. This  
heauen, this earth, this ayre, this sea with  
all that is therein, bend their force to thy  
commonitie. As be of the Prophet David  
witnesseth, confessing vnto God that he  
hath done so for man, saying in the eyght  
Psalme. Thou madest him to haue domi-  
nion of the workes of thy hands, and thou  
hast put all thinges in subiection vnder  
his feet.

Psal. 8.

If he had done no more for vs the these  
things, which I haue already spoken of,  
it were matter sufficient to moue the sto-  
ned hart amongst vs to love him: but  
he hath done more for vs, for when we  
were his enemies, and wholly corrupted  
Through



no The Sermon.

thorough sinne, yet being sinmortal, for vs  
 became mortall, took vpon him his passi-  
 on, redeemed vs from sinne, death and hel  
 as testifieth S. Peter in his first Epistle, 1. Pet. 1.  
 and first Chapter saying, We were not re-  
 deamed with corruptible things (as siluer  
 and golde) but with the precious blood of  
 Christe. With his blood we are clesed as  
 witneseth S. Iohn in y first of Thappo- Apoc. 1.  
 calips, saying: He hath washed vs from  
 our sinnes, in his owne blood. This was  
 it that moued S. Paule in y fourth Chap- Hebr. 4.  
 ter to the Hebrewes to say. We haue not  
 an high Priest which cannot haue com-  
 passion of our infirmities: But this is he  
 by whome and in whom we are adopted  
 sonnes of God, and made heyres together  
 with him of his glorious kingdome. Her-  
 of S. Iohn speaketh in his first Epistle 1. Iohn. 3.  
 and third Chapter, in these words. Be-  
 hold what lone y father hath shewed vnto  
 vs, that we should be called and be in-  
 deed the sonnes of God, and of the loyes  
 that are layd vp in store for vs in his blef-  
 sed kingdome. S. Paule teacheth in his  
 first Epistle to the Corinthians and second 1. Cor. 2.  
 Chapter after this manner. The eye hath  
 not sen, neither the eare heard, neither  
 haue



The Sermon.

have entred into the hart of man, and  
things which God hath prepared  
that love him, and shall receive them.

And surely amongst many of our  
benefits, which God hath bestowed up  
pon his people, we for our partes within  
this little Realme of England, ought deep  
ly to consider what he hath done for vs  
pea in these our dayes, consider it well when  
we were ignorant, blinde and not know  
ing the light, did he not teache vs: and  
give vs the light of his holy worde, which  
as the Prophet David sayth: Is a lan  
tern to our feet, and a light vnto our  
pathes, when we sinned and would not  
embrace his worde, nor regard his messen  
gers the Preachers thereof, did he not cor  
rect vs and sharply scourge vs: when we  
fell from him and committed wicked Ido  
latry, did he not raise vs by agayne:  
when we erred and strayed into the wil  
dernes of mans doctrine, did he not reduce  
vs into the plaine high way of his holye  
Gospell: Nowe we goe on forwarde  
therin, doth he not lead vs: When we  
come vnto him lamenting our fall, doth  
he not receiue vs:

And doubtles this is also not to be recha  
ned

## The Sermon.

And amongst the least of all Gods benefites,  
which plentifully hee hath poured vppon  
this Realme: that he hath geuen vs such  
a vertuous and godly Queen, Quene  
Elizabeth, whose godly and peaceable  
gouernment, not onely we that are now  
living haue felt and yet do, but also all  
those that shall succede vs, shalbe parta-  
kers of this wonderfull mercy of God,  
God graunt her a godly, peaceable, and  
long life in this her realme.

Wherefore that saying of God, which hee  
spake by his Prophet Esay, and fift Chap- Isai. 5.  
ter, may wel be applyed vnto vs, what  
more coulde I haue done for my vnsinners  
of England, then I haue done: these  
things well considered, it may be said to  
England, as Moses sayde to the Isra- Deut. 10.  
lites, And now, And now I will  
And now England, what dooth the Lord  
thy God require of thee, but to feare the  
Lord thy God, and to walke in all his  
wayes, to loue him, and to serue y<sup>e</sup> Lord  
thy God with all thy hart, and with all  
thy soule, it is to be wished that eache  
one of vs, even from our harte wotes,  
woulde saye with the Prophet Da-  
uid,

Praye

The Sermon.

1610.

Praise the Lord O my soule, and forget not his benefites, which forgetteth al thy sinne, and healeth all thie infirmities.

Thus much touching the causes that ought to moue vs to loue God, now (God permitting me) I will speake somewhat of the effect and force of this loue, which is of such effect, that it healeth the wounded conscience, it plucketh vp all vice by the root, it lightneth the minde, it soyeth the hart, it is not exalted with pride, or waisted with enuye, nor ouerwhelmed with sorrow, nor dyed vp with conetuousnes, nor enflamed with excesse, nor spotted with uncleannes: it causeth the possessor thereof to be quiet in aduersitye, to be temperate in prosperitie. It passeth not for poverty, it maketh no great acout of riches it glozieth not in honour, who so vnfaynedly loueth God, thinketh when he shal bee with God, when he shal leaue this wicked world, how he shall escape sinne, when he shall finde true and perfect peace, if he walke if he sit, if he worke, if he rest, if he speake, if he helde his peace, his hart goeth not from the Lord.

It is no meruayle therfore that the ancient writers haue so greatly lauded this loue,

## The Sermon.

loue comparing it to golde, because it is tryed in the foynace of aduersitie: to the Arke of Noe, in the which who so is not found shall perish: to glasse, because it ioyneeth the hart of man vnto God: to a fountayne, so; that it refreshed the minde to a p;ecious stone, because it beautifieth the soule: to fire because it warmeth the affection: to a garment so; that it covereth the turpitude of offences: to oyntment so; that it supplieth the inward partes.

Experience of this loue hath ben seen in the death of many martirs, they dyed so; the zeale and loue which they did beare vnto God and his truth: consider what they left, what way they went, and what they looked so;, what they left we see what way they went we haue heard, and perfectly scene, what they attayned vnto we see not, but beleue, they left things transito;ry and vayne, they passed through tormens; paines, they attained no dout vnto that which was promised them of God, namely euerlasting ioy and endles felicity.

Besides these there be many examples set forth vnto vs in the holy Scriptures how ardently the holy men of God, haue  
B. from

## The Sermon.

from time to time loued the Lord. Abraham shewed the zeale of his loue towardes God, when he was ready to offer his sonne Isaac in sacrifice, Iosua beinge olde called the people of Ierusalem vnto him: and warning them of many thinges, as houe all other thinges hee said take heede most diligently of this, that you loue your Lord God. It is written of David that with his whole hart he did praise the Lord and loued God that made him. The Apostle Saint Peter answered our santon earnestly, saying, Lord thou knowest I loue thee Saint Paule had such loue towardes God he that accounted all things vile, that he might winne Christ. Again how earnestly both he encourage all men, to continue in this loue, saying: Who shall sepe rate vs from the loue of Christ, that tribulation, or anguish, or persecutio or famine or nakednes, or perill or sword?

Thus I wil end this first branneche, with request which the said Saint Paule made to the Philippians: saying: if ther be therfore any consolation in Christ, if any comfort of loue if any fellowship of the spirit, if any compassio and mercy, fulfil my toy that ye be like minded: hauing the same loue,

Iosua. 23.

ecclesia. 47.

1ohn. 21.

Philip. 3.

Roma. 8.

Philip. 2.

## The Sermon.

loue, being of one accord and of one iudge-  
ment, which thing if we doe not, wee shall  
shew our selues the vnthankfullest crea-  
tures that euer God created.

*The second braunche setteth foerth  
how and by what meanes, our loue  
towards our sauiour Christe, may bee  
knownen, cheefly in keeping his word,  
for thus he saith if any man loue me,  
he will keep my word.*

**T**He word of Christ in this place, is ta-  
ken as well for y<sup>e</sup> doctrine which he hi-  
selfe taught with his owne mouth, With  
voce, as also for that which his ministers  
haue set forth, do or shall teach, not only  
out of the newe: but also out of the olde  
Testament, as is manifestly shewed in y<sup>e</sup> Luke. 16.  
xvi. Chapter, written by Saint Luke, in  
these words. They haue Moyses and the  
Prophets, let them heare them, againe,  
Christe speaketh of the Scriptures of bothe  
Testaments, where he saith Iohn. 5. Iohn. 5.  
Scrutini scripturas, search the Scriptures.  
And the rather to moue all people to cre-  
dit and embrace his word, he shewed y<sup>e</sup> it  
is not his word, in respect that he is man  
but in respect y<sup>e</sup> he is God, for thus he saith

W. g.

Mea



## The Sermon.

John, 7.

John 8.

Mea doctrina non est mea, sed eius qui mihi sit me. My doctrine is not mine, but his that sent mee, again in the big. of Iohn he sayth, I doe nothing of my self, but as the father hath taught me, even so I speake these things: which saying of Christ may not onely confirme the sayth of the godly knowing that y<sup>e</sup> doctrine which is taught them is the word of God, but also it is a lesson vnto all Preachers that they teach nothing to the people, but that which may be confirmed by Gods words: my doctrine is not mine, but his that sent me, for they are the messengers and Legats of y<sup>e</sup> most high God, and of his sonne Christ Iesus not to teach the people what they lyst but that which is spyped within their commission of Gods worde, whosoener therfore cannot rightly say of the doctrine which he teacheth, my doctrine is not mine, but his that sent me, that man seduceth him selfe and the people which hee teacheth. But the Papists and other heretiques, cannot rightly say the said words, but they teach the doctrine of men, and not the pure word of God, it followeth therfore that they seduce themselves and the people also.



## The Sermon.

It seemed good to our God and heavenly father, that the holy scriptures should be sette forth to men, chiefly for that cause which is set down in the twenty Chapter written by S. Iohn where it is sayd Iohn, 20.  
*Hæc scripta sunt ut creditis quia Iesus est filius Dei et ut credentes vitam habeatis in nomine eius.* These things are written that ye might believe, that Jesus is the sonne of God, and that in believing you might have life through his name. Here is plainly set downe the end why the holy Scriptures concerning Jesus was given, namely that we might have sayth in the sonne of God, and the end of this sayth is to have everlasting life.

Whence then that this word is so profitable unto vs, it behooveth vs to keepe it not locked up in chests and cloysters, as the papists keepe it, not in words only as the Pharisees kept it, but in faithfully hearing it, believing it, and practising it, in our lives as the holy Virgin Mary kept it.

We have many examples in the book of God, how from time to time the word of God hath been regarded with Gods people, The people sayd unto Moyses, all the

## The Sermon.

Exod. 24.

Reg. 3.

wordes which the Lord hath said: we will do. Hely taught Samuel right wel, that he should say vnto the Lord that spake vnto him, speak on Lord for thy seruāt heareth.

Esdra. 8.

When Esdras redde the booke of the lawe from morning vnto midday, it followed that all the people wept for loye, when they heard the wordes of the law of their God, when the word of God came from Ionas to y<sup>e</sup> King of Ninuiy without delay he rose out of his princely seate, did his apparell off, and sat him downe in ashes. After the lame mā was healed which is spoken of in the thirde Chapter of the Actes of the Apostles, and Peters sermon ended, many that heard his sermon believed, as is shewed in the fourth Chapter of the Actes, thus wee see howe the word of God hath been regarded in times past of Godlie people.

Act. 3. 4.

And what is the cause that the worde of God, is not more regarded and followed in these our dayes, thence it is not so plentifully taught among vs, what bee the Bishoppes and Ministers onely in fault: or are the Iudges and Rulers only to bee blamed: or bee the common multitude

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multitude alone culpable herein: no surely in mine opinion, no one society of these are to be blamed alone, (but eache of them in this degree are to be touched in this matter, if therfore the Bishoppes, Prechers and ministers of the word desire to haue the doctrine which they teach to profit amongst men.

It behoueth them to take heed, first if they take not the office vpon them for ambition, and conetuousnes sake, entring thereto at the windowe like a thiefe and murderer, but in at the doore, which doore is Christe as hee him selfe testifieth in the tenth of Saint Iohn, saying: I am the doore, by mee if any man enter in: he shall be saved. Iohn, 10. He rightly may be said to enter at the doore, that faithfully beleueth in Christe, that seeth in him selfe an aptnes and habillity to teach Christs doctrine and is by Christs Church (which is guided by the holy ghost) lawfully and orderly elected into that function. For as Saint Paule sayeth, writing to the Hebrewes: the first Chapter. No man taketh this honour to himselfe but hee that is called of God, as was Aron, would God experience had not taught vs in these our days that

Hebru. 5.

## The Sermon.

that too many haue rushed into that spir-  
rituall function by sinister meanes and  
waies, some by friendship, some for hired  
sake, and some for money and gaine. The  
reformation wherof, with the deep consi-  
deration of the incōueniences that haue,  
do, and are like to grow vnto the Church  
of Christe, by means hereof I reserue vnto  
you that be in authoritie.

Secondly if they desire to haue the word  
of God to bring forth fruite, they must not  
line in the ministry as ydle Drones, but  
execute their office in labouring and tea-  
ching of Gods trueth: for as God saith by  
his Prophet Malachie the second Chapter  
The Priests lips, should haueauer know-  
ledge that the people might vnderstand the  
lawe from their mouth, for he is the mes-  
senger of the Lord of Hostes, vnto such i-  
dle loyterers, who will not teach Gods word  
God speaketh by his Prophet Ezechiel  
the xxxij. chapter saying: Woe vnto the  
shepherds of Israell, that feed themselves,  
should not the shepherds feed his flockes:  
ye eat the fat, and ye cloth you with woll,  
ye kill them that are fed, but you feede  
not the sheep. Again by his sayd Prophet  
he threatheneth vnpredaching prelates on this  
manner

malachi. 2.

ezechi. 33.

## The Sermon.

manner. When I shall say vnto the wicked, O wicked man thou shalt dye & death if thou dost not speak and admonish the wicked of his way, that wicked man shall dye for his iniquitie, but his blood will I require at thy hands. Neuerthelesse if thou warn the wicked of his way, to turn from it, if he doe not turn from his way he shall dye for his iniquitie, but thou hast deliuered thy soule.

Thirdly, if the Preachers of the word of God be desirous to haue word to take deep root in the hearts of the hearers, they must neither preach the word for advantage, lucre, or gaine, neither to utter their eloquence, neither yet to obtain the praise of men. Peter. 3. S. Peter in his first Epistle, and thyrde chapter straightly, exhorteth the saying: Feed yee & flock of Christ, as much as lieth in you, taking the ouersight of the not as compelled ther vnto, but willingly after a godly sorte, not for the desire of filthy lucre, but of a good mind: not as though yee were Lords of Gods heritage, but yee may bee examples vnto the flocke: Timothi, 4. a gain. S. Paule in his first Epistle to Timothie, and first Chapter saith: That a Bishop should not be giuen to filthy lucre and

## The Sermon,

1 Cor. 1.

and as hee would not haue them to bee conueticuous, so he also would haue them in their teachings, to vse a playne and orderly kinde of doctrine: In his first Epistle to the Corinthians and first Chapter hee saith, Christ sent mee not to Preache the Gospell with wisdome of wordes, least the crosse of Christe should haue been made of none effect: for God sayth I wil destroy the wisdome of the wise. Againe in the sayd Epistle and second Chapter he sayth, my wordes and my preachinges was not in enticing wordes of mans wisdom, but in playne euidence of the spirite and of power, that your sayth should not bee in the wisdom of men, but in the power of God.

1 Cor. 1.

Galath. 1.

And as hee came not with intycing wordes of mans wisdom, so did hee not preach to please men, for thus hee saith in the first Chapter to the Galatians, doe I seek to please men? If I had hether to studied to please men, I were not the seruant of Christe.

Fourthly if the Preachers of the word of God desire to haue the Doctrine which they teach to be accepted of men, they must frame their liues according to their doctrine



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doctrine, which thing if they doe not, their hearers may say vnto the as Isaac sayd vnto Iacob . Thy voice is Iacobs voice Genesis. 27. but thy handes , are the handes of Esau: Of such dissemblers our Saviour Christ speaketh in the twenty three Chapter of Saint Mathew: They (sayth hee) saye but doe not: Such builde the Temple of God with the right hand of good doctrine, but put it downe agayne with the lefte hande of their euill lines , well, hee that knoweth the Fathers will and doth it not , is woorthie to be beaten with many stripes:

So if the Ministers and Preachers of the worde of God enter into that function by sinister and corrupt meanes , as by friendship, kindred or for money, if they slæp & loyter in their office, if they preache for promotions and linings , or to better their eloquence or to please men rather then to edifie the Church of Christ, or if they teach well and liue euill, they hinder the free passage of the Gospell, and shall make accounte therof before the Lord God.

Now as it is the office of the Bishops and Ministers to Preache the worde:

So



## The Sermon;

So it is the office of y<sup>e</sup> Magistrats, Rulers and governours of this Realme to main-  
taine the same with the sword, and to cor-  
rect the offender. For they rightly cannot  
be said to be rulers, which rule not, which  
speak of the Law but use it not. Such may  
be likened to S. George fighting with the  
Dragon, but sketh not, to a man paled  
on a wall, drawing a bow, with an arrow  
but shooteth not, such have the work of the  
Lord in hand but execute it not: considerig  
not what the Lord hath said by his Pro-  
phet Jeremy, Cursed be he that doth the  
work of the Lord negligently.

Jeremi, 48.

The Rulers therfore ought not onely  
to make good Lawes for the setting forth  
of gods worde, but also diligently to see,  
that such wholesome Lawes be observed, &  
kept, as did good Ezechias, Iosias & others  
we have in this land a law made, that  
everie subject that is able, should cōe vnto  
the Church to hear Gods word read and  
preached, and to haue the Sacramēts mi-  
nistered vnto them, but how it is kept of  
some people in some cōtries it is known.  
You will peraduenture say, that y<sup>e</sup> bishops  
be in fault, if this law be not kept, I grant  
there may be some fault found in them,  
touching

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touching this matter: but what and y<sup>e</sup> par-  
ty be to myghtye, for y<sup>e</sup> bishop to deale w<sup>th</sup>,  
it seemeth that the papists were very bold  
wel it were good that the Magistrate and  
those y<sup>e</sup> bee in authoritie, shold comānd such  
yea, if it were a noble man, by his alleg-  
ance to the Prince, to cometo the Church.  
Augustine doth testifie that through the  
straight comandement of Theodosius the  
Emperoz, his church of Hippo was deli-  
uered frō the Donatists, & were brought  
vnto the trueth by y<sup>e</sup> p<sup>r</sup>eching of the word Roma. 10.  
of God, for as S. Paule saith, saith cometh  
by hearing: & surely this is not only a gret  
hindzance of the frē passage of y<sup>e</sup> Gospel,  
when men see the magistrats negligēt in  
punishing of such transgressors of Gods  
lawes, & the princes, but also if they see &  
vnderstand that the rulers themselves,  
their familie, and household regard little the  
word of God.

The thirde sorte of people that are to bee  
blamed, for that y<sup>e</sup> word of God is no more  
regarded in these our daies, be the cōmon  
multitude. In the which number I may in-  
clude, even the most excellent sort of men  
vntil such time as they faithfully embrace  
the word of God, and so be grafted into the  
bodie

## The Sermon.

body of the Church.

Of all the creatures that God hath created, man against his maker hath bene found most vnthankfull, obstinate, rebellious and disobedient, which hath bene seene not onely by the disobedience of our first parents, but also in vs, so that wee hearing as it were Gods voyce by his worde, yet harden our hearts, cast off his yoke, from vs, and forget the benefits that hee hath bestowed vpon vs: of the which greuous offence, I mean of y<sup>e</sup> contempt of his worde, the messengers of God Patriarches, Prophets, Enangelists, apostles and ministers haue frō time to time complained. Moyses the seruāt of God speaking of the peruerse nature of y<sup>e</sup> people of his time, sayth vnto God. Lord they will not beleue no; harken to my voyce and y<sup>e</sup> which they did suspect would cōe to passe others by experience found most true, for Esay sayeth: Lord who hath giuen credēce vnto the things that we haue hard. Elyas complaineth vnto God y<sup>e</sup> the childe of Israel had not onely forsaken his couenāt but also killed his Prophets, and that hee onely was left alīue. the Prophet Jeremy saith that he taught the people of Iuda the worde

Exod. 4.

Isai. 25.

Jeremi, 25.

## The Sermon.

woorde of the Lord xxiij, yērs & that with  
great paines and trauel, for thus he saith  
vnto them, I haue risen by early, I haue  
giue you warning in seasō, but you would  
not hear me. And againe he saith though  
the Lord hath sent his seruants al hē pꝛophets  
vnto you: yet would you not obay, you  
would not incline your eares to hear.

After the pꝛophets God sent his only sō in  
to the world: who was cōtemned of hē ritche  
bated of the mighty, & scoꝛned of y lerned  
notwithstanding he gathered together y  
poore, refused not hē blind, dispised not the  
lame, forsaketh not hē sinners, he abhoꝛ-  
reth not hē penitent theefe, reiecteth not the  
mourning adulter esse dispised not y hūble  
Cananite, refused not the custōer, lothed  
not the Disciple y denied him: let therfor  
the miserable wretch flee vnto the merci-  
ful the guilty to the fauorable the vnclean  
to the fountaine, the wāderer to the way y  
sick to the phisiciō, the lost shep to the shep-  
herd the sinner to Iesus, w sauech people  
frō their sins, w Iesus although in corpo-  
ral pꝛesēce he is absent frō vs, yet hath hee  
not left vs destitute of pꝛechers & teachers  
which cal his people to ēbrace, keep, & obay  
his word, wherby they may be knownen in  
loue

The Sermon.

lone him as is said in our text, if any man  
lone me, he wil keep my word. But why  
do not these cozmozats say to theselues for  
whom dw I prepare these buildings lands  
and farmes, with the losse of mine owne soul.  
I doubt whether I shal possesse or they en-  
ioy the to whom I bequeth them, or not &  
the rather may I so thinke, for that my co-  
science beareth me witnesse, that they haue  
been euill gotten and euill kept, and there-  
fore it is very likly they shalbe euill spent. I  
know not whether mine heir wilbe a wise  
man for a while, whether he wil spend that  
riotously, which I haue gotten wickedly  
Why do they not acknowledg the selues  
to be but men: and man is as grasse, & as  
a flower of y field, the grasse shal wither &  
y flower decay, to belhort, you y be godly  
minded pray you with the prophet Dauid  
and say, Encline my hart O Lord vnto  
thy testimonies & not vnto conetuosnes.  
And surely this vice not onely draweth  
men from the lone of Christ, and obedience  
to his word in these dayes, but there is toy-  
ned with it, carnall pleasure, and fleshly de-  
lights, which is such a snare that it holdeth  
men that (delight therin) so with captiuitie  
that their harts are with drawne from all  
the

## The Sermon.

the seruice of God, and obedience of his  
word, and only set there by. These vices  
are such hurtful harmes & miserable mis-  
chances, to those that lewdly loue them, &  
pleasantly practise them, that they drawe  
them into damnation, except bothe speede-  
ly and earnestly they repent. Will God  
think you suffer these vices long unpun-  
ished: no, let vs thinke therfore that God  
speaketh vnto vs after this manner and  
faith, O you vnthankful sonnes of Adam,  
how many things haue I to speak: Iudge  
of you: how often would I haue holpen  
you and you would not: you haue despised  
all my counsels and broken all my com-  
mandements, I haue therfore iust cause to  
be angry with you, and to condemne you,  
but I haue had compassiō vpon you I haue  
seen your misery and decreed to help you  
I saw you wander in exile far from your  
owne countrey, and therfore I came in  
mine owne person from heauen to guide  
you into the right way. I saw you scat-  
tered in mountaines, and lye in bedges, yet  
I sent my seruāts to gather you together  
who haue shewed you that all things are  
prepared and made ready for you. This  
my goodnes and loue towards you ought



## The Sermon.

to alure you to come vnto mee & loue mee  
But heerin I haue to burden and accuse  
you namely for your ingratitude, rebeliō  
and contempt of my word, you wey not  
the benefits that I haue bestowed vppon  
you, you keepe not my commandement?  
you regard not my word, no: my Sacra-  
ments, how you receiue the, no: feare not  
my wrath, you euill entreat my messen-  
gers, you stifnecked & vncircūcised hearts  
and eares, ye haue alwaies resisted y<sup>e</sup> ho-  
ly ghost, as your fathers did so doe you.  
Thus we may see that there is nothing  
that either sooner moueth Gods wrath or  
draweth vs into damnatiō, then cōtempt  
of gods grace offered vnto vs by his holy  
word. We find in the holy scriptures, that  
when the Jewes did forsake & contemne  
the grace of y<sup>e</sup> Gospel first offered vnto the  
by Christe, God poured out his indignati-  
on vpon them, saying vnto them. O Ser-  
pents, ye generation of Elipers, how shall  
ye escape the damnation of hel, again, our  
saviour biddeth his Disciples shake their  
dust of their feet as a witnesse against the  
it shalbe easier for the of y<sup>e</sup> land of Sodom  
& Gomera, in the day of iudgment the for  
them. After the same maner he speaketh in  
other

Math. 23.

Math. 10.



## The Sermon.

other places, threatning the Jewish people generally, & other Cities specially for the sayde offence, The men of Ninuie saith he shall rise in iudgment with this generation & condemne it, for they repented at the preaching of Ionas, and beholde a greater then Iona is here. The Quene of the South shall rise in iudgment with this generation & shall condemn it, for she came from the bittermost parts of the earth to heare the wisdome of Salomon, and behold a greater then Salomon is here. Againe in another place he saith. woe be to thee, Chorasin, woe be to thee Bethsaida, for if the works which haue been done in you, had been done in Tirus and Sydon, they had repented long agoe, in sackcloth and ashes. Neuerthelesse I say vnto you, it shall be easier for Tyre and Sidon at the day of iudgment then for you.

By the which testimonies of holy scriptures and many others, we may not only perceiue Gods wrath against the contemners of his word, but also that he keepeth our sinnes stil in remembrance, if wee will not embrace and obey the same word in due season, which if wee embrace woorthely, and keep obediently, we shall declare  
our

## The Sermon.

our selues accordig to our text, lovers of  
Christe, if not, we shal shew our selues to  
be but dissembling Christians, & so moue  
him to take his precious Jewell of his ho-  
ly word away from vs againe, & giue it to  
a nation which wil bring forth frute. God  
graunt that our sinnes deserue not any such  
plague to fall vpon England.

The third branche setteth forth the vtility pro-  
fit and commoditie which hapneth vnto them that  
rightly loue Christe and keep his word, namely, not  
onely that God the father will loue him. But also  
that the whole Trinite wil come vnto him and wyll  
dwell with him.

**V** What thing moze happy, what thing  
moze pleasant, what thing moze  
beautifull can happen vnto vs miserable  
men then to be so much in the fauour of  
God, & we may be beloued of him which  
thing is not onely promised vnto vs if we  
loue him and keep his word, but he also  
farther promisseth, saying: and we will  
come vnto him, in which words he spea-  
keth after the manner of men, he cometh  
vnto vs when he declareth and offreth his  
grace and fauour vnto vs, and he may be  
sayd to goe from vs when he taketh his  
grace and fauour fro vs, so that it may be  
rightly said, that God is w<sup>th</sup> his people by  
power,

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power, by grace and by his holy spirit, by  
meanes wherof his people be not only in  
safetie, from their bodely & ghostly ene-  
mies, but also are led dayly forwarde to-  
wards his everlasting kingdome. Lastly  
he addeth these words, and we will dwell  
with him, in which words he promisseth a  
continuance of his grace, so that those that  
are faithfull, may rightly be said to be the  
Temple of God, according that saying  
of S. Paule, speaking to the Godly, ye are  
the temple of the liuing God, what good  
thing can be wanting to them that haue  
God alwaies present with them, and as it  
were to be their gift: for as S. Paule saith Rom. 8.  
if God be with vs, who shall be against vs  
there we need not feare the newe deuises  
and practises of the Romanists and that  
rabble which they dayly deuise against  
England. How do men reioyce when it  
pleaseth the prince or gouernor of the coun-  
trei to come vnto them, to giue them good  
countenance, and to speake cherefully  
vnto them? And contrariwise, how pen-  
sive and sorowe are they when the Prince  
frowneth on them, then they goe like as  
they were halfe dead, but what is this ioy  
of the receiuing of a mortall Prince to be

C. liij.

com.

## The Sermon.

compered with the receiuing of the imortall God? Or what is the crowning of such a Prince to be compered with the anger of the Prince of princes. Let vs therfore prepare and make ready our mindes and inward parts with all kinde of spirituall furniture to the receiuing of this guest, he is receiued by faith, he is receiued & kept by obedience to his word by mortification of the flesh and by vertuous liuing. But where shall we haue such to receiue and entertaine such a worthy personage, there is that noble man obedient vnto Gods word become wher is that Lady mortification of the flesh to be found? where is that worthy Gentleman vsher, vertuous liuing to be sought? what, be their none of all these to be found? yes, or els God forbid, but they are to serue God he knoweth but think you that this Prince will tarry in that place, or with that people or country where instead of obedience, he findeth disobedience, instead of mortification of the flesh he findeth carnal concupiscence. & instead of vertuous liuing, he findeth vice and wickednes, no, he wil away thence he wil not tarry there, searche & examin your selues inwardly, you that feare God, where

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ther your inward parts be swept & clesed  
from sin and wickednes, sit to receiue the  
holy ghost, for the spirit is the seale wher  
with God marketh them that be his, this  
is the comforter which shall teache vs all  
things that Christ hath said vnto vs, this  
is that spirit by the which we are addop-  
ted into the inheritance of the eternal life  
which certifieth our spirites that we are  
the sones of God. This is the ioyful com-  
forter of our harts and mindes, wherby  
we may cry Abba father, this is he that  
descended vpon Christ in liknes of a doue  
this is he by whom our minds are stirred  
vp to holy meditations, our bodies made  
the Temple of God, and our tongues sit  
instruments to set forth his praise, finally  
this is that spirit wherby we are moued  
to loue Christ, to forsake this world to em-  
brace and keep Gods word, and to craue  
to be in the euerlasting kingdome of god  
purchased for vs by the only blood of christ  
to the which Iesus Christ with the father  
and the said holy spirit, be all loue, praise,  
honor, and glory for ever & ever. Amen.

FINIS.

*Virtus spirat in altum.*